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A
TOKEN of RESPECT

TO THE

M E M O R Y

OF THE

Rev. THOMAS TUPPEN,

Who died at BATH, *Feb.* 22, 1790.

Preached at HOPE-CHAPEL, HOTWELLS.

By the Rev. WILLIAM JAY.



BATH:

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TOKEN OF RESPECT

M. E. M. O. R. Y.

Rev. THOMAS TUPPER



Who died at B. on 22. 1850.

Preached at Hope-Street, Hoxton.

By Mr. Rev. WILLIAM JAY.



B. A. T. H.

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ADVERTISEMENT,

THE title of this Sermon contains the reason and apology for preaching and publishing it. The death of such a man is a general loss; but the deceased was an intimate and valuable friend, and had connection with the interest of Christ where I now labour. The substance

A TOKEN 2

stance of the Sermon is the same as when delivered, only the language is a little accommodated to those who enjoyed more of Mr. TUPPEN'S labours, and the account of him is rather enlarged for the satisfaction of friends.





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Token of Respect, &c.



2 SAMUEL III. 38.

KNOW YE NOT THAT THERE IS A GREAT
MAN FALLEN IN ISRAEL?

THE wages of sin is death. Had this proposition been advanced in the earlier periods of the world, it would have been believed by those who observed events, as history shews in a variety of instances how the truth of it was exemplified. The depravity of man, and the propensity of hu-

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man

man nature to deal in blood and slaughter, discovered themselves where we should have least expected them to have been found. For divine revelation is the rule of duty, and the commands of God are restraints on the passions of men; and to the Jews were committed the oracles, the law, the service, and the promises of God.—What treachery! what malice! what barbarity were found among those people, who professed allegiance to the living God, and pretended to be governed by his precepts!

Perhaps the parties concerned in the history before us, supposed themselves justified in their conduct by the nature and liberty of war—But the stain of sin is fixed on their memory, as the evil of it was conspicuous in their practice. Sin, the bane of all peace, and the source of every misery, raised a sad commotion in the Jewish state, which commenced before, and continued after, the death of Saul. While Ish-bosheth was abetted by Abner, his father's general, to ascend the throne, David's interest was supported by

Joab.

Joab. The death of Ahafael excited in his brother a spirit of revenge against Abner, by whom he had been slain, and it seems to have been heightened by a fear of commencing rivalship in the esteem of David. This Joab harboured until Abner's revolt gave him an opportunity to gratify it. It led him to perpetrate murder, and he did it by stratagem. While Abner was on his journey, on which he set out with an intention to gain Israel over to the King, Joab called him back, as though he had been commissioned by David in order to furnish him with some important hints tending to facilitate his design; "And when he was returned, Joab took him aside in the gate to speak with him quietly, and he smote him under the fifth rib, and he died."

In what light David viewed this event we learn from the subsequent verses. He made a respectable funeral for him—composed an elegy peculiar to his admirable genius—uttered it at the interment of the corpse with the voice of weeping, and would not eat or

drink till the fun went down. Nor was this an empty ceremony, for to impress the minds of the people with the death of Abner as a public loss, and to discover his own affection and sorrow; the King said unto his servants, “ Know ye not that a great man and a prince “ is fallen to day in Israel ?”

Met as we now are, to pay a due token of respect to the memory of a dear and honored Minister, and to improve the solemn occurrence of his removal, 'tis unnecessary to take in such remarks as the history yields at large. We have selected a few words in order to stir up our minds by way of remembrance, that the Israel of God is deprived of the gifts and labours of One, who, in his sphere and office was deservedly considered a great man and a prince of ministers——But he is now fallen a victim to death and the grave, after having fallen from a capacity for his work and service, and at a particular crisis, when our reason concluded he could ill be spared.

The

The propriety of adopting these words as suitable to the present dispensation is obvious ; not because we can run the parallel between the Jewish Hero and the Man of God, but because there were in our friend those properties inclusive of Abner's character. Indeed so far as a minister is to be considered a principal officer in the church, having wisdom and courage to pursue duty, and a capacity to rule and guide those over whom he is placed, there is a similitude of character between him and the Israelitish general. In other respects the difference is very great—The one being insincere ; the other having truth in the inward part, and sincerity in all his actions—The one being flexible to his king and his cause ; the other being to his God and interest steadfast and immovable—The one acting from revenge for a supposed insult ; the other actuated from conviction, principle and love—The one reproved for the carnality of his disposition ; the other applauded for the chastity of his deportment. On comparison then, we perceive a great disparity, but it turns

to the honor of our deceased friend, who
 “ in all things approved himself the minister
 “ of God, in much patience in affliction, by
 “ pureness, by knowledge, by long suffer-
 “ ing, by kindness, by the Holy Ghost, by
 “ love unfeigned, by the word of truth, by
 “ the power of God, by the armour of righ-
 “ teousness on the right hand and on the
 “ left.” But herein the comparison holds
 good, each being suited to his station, and
 a real loss to the interest of the people to
 whom he was united.

Our friend appeared to be great in his
 relation to the church, and the manner in
 which he filled up his station. We scruple
 not to make the assertion, to give proof of
 it and to defend it against those who would
 deny the fact, view greatness in a wrong light,
 or conclude that alone deserves the name
 which is judged so in the estimation of men.

Greatness is not to be defined from any
 outward adventitious circumstances. There
 is frequently the essence of it where there is
 none

none of the appearance, and there is the shew of it where there is none of the reality. Proper spheres of action are the discoverers of true greatness; for we must determine concerning it by considering men in their respective departments, and the way in which they fill them up. A man's knowledge may be extensive, but he cannot excel in every thing. In the present state his powers are very limited, and his capacity respects some one particular object which should be pursued. An improper disposal of a man deprives him of an opportunity of appearing what he would be, were his sphere of action proper for him. Many a person is obscured in the ministry who would have shone in trade; and there are some who are great in the pulpit who would be very inconsiderable in business. The judge cannot be great as a physician; nor can the physician, whose life has been spent in the study of nature and medicine, be great as a soldier trained to arms. But each with a capacity suited to, and improved for, his respective

station, may shine ; but out of his proper place and work he is like the sun eclipsed.

God loves variety. He does not make all men the same, nor put them upon an equality. He has various purposes and works, and forms his instruments suitable to them. Now there is variety of gifts, but the same Spirit ; and there are differences of administration, but the same Lord ; and there are diversities of operations, but it is the same Lord which worketh all in all. The manifestation of the Spirit is given to every man to profit withal. And having gifts differing according to the grace that is given to us, we should use our ability and improve our talent in the way which nature dictates and Providence opens.

The common ideas annexed to greatness are such as lead us to the field or the court, to the king on the throne, or the general heading an army. We think of robes. crowns, sceptres : we cannot forget Alexander conquering the world, or Newton weighing

weighing the planets. But how little do we regard the determination of truth. We are deceived by outward grandeur. That poor creature residing in an hovel, that zealous man teaching transgressors the way of salvation, we overlook: or should we take knowledge of them, it may be to deride them.— Little considering that they may be the excellent of the earth, the pillars of the world.

'Tis with the civil as with the natural body; the eye cannot say unto the hand, I have no need of thee, nor the head to the feet, I have no need of you. Nay, much more those members of the body which seem more feeble are necessary, and on those which we think less honorable, God hath bestowed more abundant honor. So those persons in society, who are accounted knaves by some, and fools by others, are more serviceable to mankind and more honored of God than those who are highly esteemed among men; “for man judges after outward appearance, “but the Lord looketh to the heart.”

We

We give all the respect to human greatness which is due, as it appears in the school, the palace or the camp. But we must own it where God has particularly honored it, as it appears the patron and promoter of true religion, and enables a man to stand distinguished in the christian world, or in the ministerial office. Let the heroes, the philologists, the mathematicians, the philosophers, the poets—Ye men of genius, ye men of science, ye men of war, or whatever else can be adduced in conjunction with these representatives of esteemed greatness. We grant you all that is your due, the ascriptions of praise consistent with your sphere; but does greatness wholly center in, live and die with you?—"Talk no more so exceeding proudly, let not arrogance come out of your mouth. The Lord is a God of knowledge, by him actions and persons are weighed. His judgment is according to truth."

Though in comparison with God all nations are as the drop of a bucket, or the
small

small dust of the balance, yet by comparing men with men, as well as regarding the decision of truth, there is a difference. And true greatness is to be found among those who are despised by the world, and where many would suppose there was no probability of the existence or opportunity for the exercise of magnanimity. “He that is slow to anger is greater than the mighty, and he that ruleth his own spirit than he that taketh a city.” God has told us by the lips of his dear Son, that “among them who are born of woman, there hath not arisen a greater than John the Baptist, nevertheless he that is least in the kingdom of Heaven is greater than he.” By this sacred intelligence we are authorised to assert—that the pious christian and the useful minister is to be ranked with the truly respectable and great, and he advances in excellence as he sinks in humility, grows in grace, and increases in success. The tendency of the mind, the exertion of the life, and the glory of the reward, are descriptive of the greatness for which he is emulous.

By

By the tendency of the mind he aims to win souls and recover them from the snare and power of the Devil. To accomplish this he longs in the bowels of Jesus Christ. Being affectionately desirous of their salvation, he is ready to impart, not the gospel only, but his own soul. True greatness always sympathizes. Hear the Jewish lawgiver: "Lord, if thou wilt not pardon this people, blot me, I pray thee, out of thy book."—Hear the great Apostle of the Gentiles: "For I could wish that myself were accursed from Christ for my kinsfolk, my brethren, according to the flesh." And when in his best frame he is in some measure partaker of their spirit, as they had the same mind in them which was in Christ Jesus, who became a curse for us. In order to this there are certain qualifications, natural, spiritual and acquired, requisite; and he who is destitute of them, and unconcerned about them, deserves not the character of a great man. In conjunction with attainments his magnanimity appears in disposition. He has a comparative disregard

gard to the things of Earth. He endures hardness as a good soldier of Christ. He entangles not himself with the affairs of this life. Called to spend and be spent, and to labour even unto death, a detachment of affection from this world is necessary. 'Twas thus Paul discovered the greatness of his mind; for when informed of the sufferings awaiting him at Jerusalem, he was not deterred—"None of these things move me, "neither count I my life dear unto myself, "so that I might finish my course with joy, "and the ministry which I have received of "the Lord Jesus, to testify the gospel of the "grace of God." The man governed by such principles is nobly above the frowns or smiles of men. He is unelivated by affluence, undepressed by poverty; in affliction he is patient, in danger bold, in honor humble. He has a soul superior to the Earth, he has overcome the world!

Answerable to the bent of his mind is the exertion of his life. 'Tis as a man striving for the mastery, fighting for a crown, contending

tending for a kingdom, conquering a world. Difficulties and dangers only serve to make him appear what he is. To make full proof of his ministry Paul could brave the terrors of death, and live contented a life of the most complicated sufferings with as much satisfaction as though he had been basking in the sunshine of honor and affluence. Though the same severe trial be not given to every minister to evidence his zeal, yet according to the test given, he will study to shew himself approved unto God. His life is diverted from lucrative pursuits, and devoted to a ministry that has nothing gainful in it to attract his attention. Should it reward him above what he had reason to expect, and more than he personally needs, it only gives him an opportunity to be useful in another way. He connects his own eternal concerns with those of others, and endeavors to save himself and those that hear him. "He follows after righteousness, godliness, faith, love, patience, meekness, in all things shewing himself a pattern of good works," and promoting them upon proper principles in those committed

committed to his care. In proportion as he is successful in his labours of love, he becomes a blessing to mankind, and an instrument of the good of society, and deserves to be held in reputation. He merits more praise than Cyrus or Alexander crowned with the laurels of conquered nations.

But a far more exceeding and eternal weight of glory shall be his reward. “ They
 “ that be wise shall shine as the brightness of
 “ the firmament, and they that turn many
 “ to righteousness as the stars for ever and
 “ ever.” Like his Lord, he may now be unknown, despised and persecuted. He is not to expect much praise or reward from the world. It doth not yet appear what he shall be ; but if he “ feeds the flock of God,
 “ taking the oversight thereof not by constraint, but willingly, not for filthy lucre,
 “ but of a ready mind; when the chief Shepherd shall appear he shall receive a crown
 “ of glory that fadeth not away.”

The

The relation of a minister to the church resembles that of a general to an army. As the latter should act for the welfare of the state, and the honor of his sovereign; so the good of souls, and the glory of Him who is head over all, are the leading motive and object with the former. The church is of necessity cantoned in several divisions, or constituted of distinct societies. Each has its head and officer. If to him the gathering of the people be—if numbers are drawn by the attraction of his word—if their faith groweth exceedingly, and the charity of every one of them toward each other aboundeth—if he most gladly spends his strength, and not without evident marks of success—if he knows well how to rule and govern the church, his worth is great and his loss must be considerable.

That such men should die is no wonder when we recollect that “all flesh is grass, and the goodliness thereof as the flower of grass.” But ’tis often a matter of wonder and concern that they should die so soon and
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be removed at a time when their continuance is so desirable, and the prosperity of the church, according to our conceptions, depends so much on their exertions.

As greatness is not confined to the camp, neither is the sword the only instrument of death. That enemy has many means, and various avenues by which to reach the vitals of man. These die of age; those of accidents. That man fell in a moment, while this is visited with lingering disorder which corrodes the constitution like as a moth fretteth a garment. "His flesh is consumed away
 "that it cannot be seen. Strength faileth him.
 "His days are past, his purposes are broken
 "off even in the thoughts of his heart: if
 "he waits, the grave is his house." But however various the means, the event is sure. It is appointed unto all men once to die—this is a law we can never disobey. Death will not regard the circumstances of men, but the commission of God. Nor is the enemy afraid to announce his approach. When he darts the arrow he does not study secrecy as

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though

though he suspected disappointment, or feared an illusion of the blow. Whoever he attacks he conquers; and when we perceive his approach to us, we may look, and, serene or alarmed say to him, "I know that thou wilt bring me to the house appointed for all living."

We have seen these remarks exemplified in the man whose death we deplore.—I know encomiums on the dead in general favor of flattery, but this should not prevent our holding up deserving characters to the glory of God, and the imitation of men. Where a person supports the character of a christian and a minister, as our friend did, he deserves to be had in honor while living, and when dead his memory should be blessed.

Mr. Tuppen embraced the gospel early in life. His attention was called to it by the preaching of the *Rev. Mr. Whitfield*. He soon formed a connection with a circle of young men, who had a thirst for the study
 † of

of divinity and the sacred languages, and who held frequent and stated meetings for their mutual assistance in their studies. At that time he commenced acquaintance with the *Rev. Mr. Elliot* and the *Rev. Mr. Hart*, who encouraged his dedication to the ministry. As his capacity for the work soon appeared, he was introduced to the congregation meeting at Portsmouth Common, where he spent the fore and noon of his life. The success attending his word was remarkable, and believers were multiplied. After a long period spent, and a happy connection enjoyed with them, he came to bless Bath and its vicinity. There he lived under evident marks of the divine favor; and the holiness of his life, and the success of his ministry highly entitled him to the character of Barnabas, "he was a good man and full of the Holy Ghost, and much people was added unto the church."

Mr. Tuppen's disposition was recluse, his element was retirement; his home the study and the pulpit. The Bible was the book he

delighted to honor, and Jesus Christ crucified the Saviour he loved to extol. His penetration was quick, his judgment mature, his memory retentive. Having a large share of natural ability much improved by "giving himself to reading, meditation and prayer," his knowledge was very considerable and general, and he well deserved the character of a great man and a prince of ministers.

He had several severe attacks on his constitution, and under the last lingering disorder, which terminated his mortal existence, he was very spiritual and solidly comfortable. If he desired to abide a little longer in the flesh, it was to be serviceable to the cause which he had raised and established, for he knew that to die was gain. When by his desire I went to see him, just before his death, he said, "My mind is not so full of consolation as I could wish, but I am happy. The rod and staff of Christ comfort me. My Saviour will bring me through all to glory. I shall never see
" you

“you more in this world, but I have no
 “doubt but we shall meet in Heaven, and
 “then we will praise the Lord.”

Upon a review of him, his labors and his
 success, we may with the greatest truth af-
 firm that he was an “able minister of the
 “New Testament” and “made full proof
 “of his work,” being “a scribe well in-
 “structed in the kingdom, and able to
 “bring out of his treasury things new and
 “old.”

We should reason like men and christians
 under such a dispensation, and improve it—

I. By endeavouring to submit to God,
 and acquiesce in his will. A great man
 is fallen in Israel, and the event is gloomy
 and trying. God maketh darkness his pa-
 vilion, clouds are round about him; but
 righteousness and judgment are the habita-
 tion of his throne. His ways are past finding
 out: yet though we are unable to discover

his intention, wisdom and love, we may rest assured that He is wise, and cannot err; good, and cannot injure. By this solemn event, the Governor of the universe says to us, Be still, and know that I am God.—He is supreme, and should rule; he is perfect, and can govern: and shall we murmur or censure? God is a sovereign, but he never exercises his power towards his people but in a way of grace. His conduct respects a future period, and what we know not now, we shall know hereafter. Let us trust him in the darkest season, and he will cause light to spring out of obscurity—let us depend upon him while tossed on the most tempestuous sea, and he will bring us to a desired haven. Then we shall find no difficulty to sing, what we are now bound to subscribe to, that “God is the rock, his work is perfect, his ways are judgment, a God of truth and without iniquity; just and right is he.” God withdraws the human arm that we may depend the more on the divine. Our adored idol is removed, to shew us the vanity, or our despised mercy, to prove the value

value of it. God has an opportunity by such an event to evidence his grace and power in fulfilling the promises made in favor of affliction—But how little of him, or his purposes are known! He can, in a thousand ways, be advancing our interest, when we think him our enemy. He giveth no account of any of his matters, unless it pleases him, and when he does, it is to teach us that “his ways are not our ways, nor his thoughts our thoughts.”—Well, God lives while great men die, and his Israel shall sustain no irretrievable loss. His promise fails not forever more. He has not forgotten to be gracious. His purposes shall not be made void. The work, which appears to have suffered injury by this bereavement, is of the Lord, and those who are the subjects of it, he will not forsake. The child lives though the parent dies; and so shall those, of whom the dear minister dying could say, “In Jesus Christ I have begotten you by the gospel.”

II. Let us be affected and serious under this event. Know ye not that a great man

is fallen in Israel? “And shall the righteous
 “perish and no man lay it to heart?”
 When the valiant general falls, the nation
 mourns; when the excellent governor dies,
 the country laments—and the kind benefac-
 tor is deplored. Why then sinks the minis-
 ter in the grave unnoticed? Because we
 look at things seen and temporal, not at those
 which are unseen and eternal; we value the
 body above the soul, we prefer the present
 to the future world; we see not the impor-
 tance of being saved from sin, defended from
 the powers of darkness; spiritual liberty we
 disregard; heavenly benefits we neglect—
 Look round about you—truth is perishing
 out of the land; men rise up speaking per-
 verse things to draw aside disciples after
 them: Who is on the Lord’s side? Or
 where is he who cares for my soul? And can
 we, then, spare any of the few valiant for the
 truth, the zealous in a good cause? Shall we
 not be affected with such a loss; particularly
 when their labors are so needful, and their
 lives so beneficial? To be insensible here
 is to be sinful. ’Tis despising the chastise-
 ment

ment of the Lord. We might, and we should feel. Sorrow is allowable. The tear is sanctified by the Saviour, and were he present, as in the days of his flesh, he would groan in spirit, Jesus would weep. But we must not exceed our liberty by weeping as those who have no hope; we must not refuse to be comforted; we should avoid the extreme, and mix with our sorrows the consolations of the gospel. We are continually exchanging the garment of praise for the spirit of heaviness, and rend your cloaths and gird ye with sackcloth, is a frequent cry in reference to such events; but while we weep we must not be swallowed up of over much sorrow, while we feel as men we must believe as christians, and while cast down we must not sink into despair.

III. Let us be prayerful and active in the cause of God; for know ye not that a great man is fallen in Israel? Then we have the more to do; the exhortation comes with fresh force—Work while it is yet called to-day. “ Help, Lord, for the merciful ceaseth
“ from

“from among the children of men.” “The harvest is great but the labourers are few, pray ye the Lord to send forth more labourers into his harvest.” In whatever way you have influence use it. 'Tis the best cause. You have but a little time in which to act for the glory of God and the good of men. Particularly ministers should be stirred up to greater zeal and diligence. Preach the word, be in season and out of season; whatsoever your hand findeth to do, do it with all your might. As by the death of one parent a double task devolves on the other, so we, by increasing diligence, should endeavour to supply a deficiency. As when a vessel of water is taken out of a river the surrounding particles immediately unite and refill the void, so let us join in our prayers and exertions to supply this lack of service.

IV. Let us examine ourselves and see how we have improved the blessing. Know ye not that a great man is fallen in Israel? What use have we made of the ministry, the value of which we shall best know by the want?

want? We have had opportunity to hear from his fruitful lips, things of the last moment. Have we learned them by experience? Are we living in the practice of them? His hand has been stretched out to impart of the unsearchable riches of Christ. Are we enriched by them? We have seen or heard the effect of these things upon him; they enabled him to live detached from the world, and in the view of Heaven. Are we likeminded? Are we following him as he followed Christ? A great man is a great blessing if his talents are improved by us, otherwise we must be reprov'd for having neglected the blessing, and have reason to fear he will become a great curse. Perhaps we may never have another opportunity to sport with such great ministerial gifts. Perhaps the good man is gone before to take the station of a swift witness. Perhaps his righteous soul was vexed by our neglect, and wounded by our sin; but prudence prevented the disclosure of his distress.—Well, he is gone! The grave is closed on his mortal part. We can only remember

member what once he was.—Those eyes which darted intelligence are closed in death ! That tongue employed in warning every man, and teaching every man in all wisdom, is silenced ! Those hands, lifted up in prayer, or stretched out to relieve, hang down cold and inactive !—The true friend, the eminent christian, the able minister is now no more ! We have but a few remaining hours and we shall go to him. Let us improve from him now, and learn to walk as he walked, that living and dying we may be the Lord's. Then our separation will be but temporary : when we have run our race we shall receive our crown, when we have done our work we shall have our wages, and be associates in everlasting joy with those who have been our companions in tribulation.

V. Let us remember that no advantages can prevent death. A great man is fallen in Israel. Death is no respecter of persons. He will as soon bid the monarch descend the throne, as the beggar quit the dunghill. The wise man dieth as the fool. Rich and
poor

poor meet in the grave. Greatness and mortality have ever kept abreast of each other, but sooner or later mortality will stop greatness in its career. As sure as spring and autumn succeed each other, so great men rise and fall. Whatever caution the aspiring mortal may take, he must be reduced from his summit; though his excellence mount up to Heaven, and his head reach unto the clouds, yet he must perish. So that in whatever way greatness appears it must not be vain in its boast. "Let not the
 "wise man glory in his wisdom, neither let
 "the mighty man glory in his might; let not
 "the rich man glory in his riches." Man is the attractive, of death, the force of the attraction, is sin, and it has such a connection with us as never to be separated here. This should check the vanity of man. The scripture particularly enlarges upon it; for we are prone to walk in a vain show. But how humbling the thought! Is he a prince? "His breath
 "goeth forth, he returneth to his dust, in
 "that very day his thoughts perish." Has he wealth, and boasts he himself of the multitude

titude of his riches? "None of them can give
 "a ransom for him that he should live and
 "not see corruption." Is he in honor? "He
 "abides not." Death will strip us of our glory,
 and take the crown from our head. Could
 we live under the influence of this observ-
 ation, the most obvious and easy to be
 made, it might prevent much misery, and
 by contributing to our caution would add
 to our comfort. Entering on business we
 should not place much expectation on the
 world. In the commencement of the con-
 jugal state we should bring the grave and
 the altar together. We should baptize our
 child for the dead. We should slacken our
 pursuit of earthly good to give Heavenly
 things a more abiding place in our affec-
 tions. We should more fully answer the end
 of our religious connection. Our deportment
 would be more sedate, our interviews more
 spiritual. Our concern would be to enjoy
 more of the divine presence, and to behave
 ourselves as candidates for eternity. We
 should engage ministers more seriously and
 use them to better purpose. We should think
 less

less of them as men, and more of them as the servants of God.

VI. Do not put too much confidence in a man because reputed great—He must fall. The best tempered and finest polished steel is the most brittle. Common things generally endure best, and frequently those men who have the longest standing in the church are those whose claims are humble, and who are to be esteemed rather for their honesty than their greatness. To which we may add, that men of fine genius are commonly seeking refinement in the pulpit, and 'tis hard to preserve the simplicity of the gospel with a disposition to gratify taste and a large capacity of mind. They are prone to philosophize the truth, or deny it; and 'tis hard to determine whether the church ever received more benefit or harm from great men. Well, David has told us what use we are to make of this: Think of men less and of God more. In man there is no help or continuance; we cannot depend on him. An athletic constitution is not proof against a fall. The best powers

powers must fail. Knowledge will vanish away. The thoughts of the heart may extend to a great while to come, and the schemes he meditates be consistent with reason and religion; but the purposes are frustrated, and the thoughts perish. Then put not your trust in men. Would you be happy? Make the Lord your hope and your trust. He remaineth the same, he will not leave the work of his hands, the thoughts of his heart endure to all generations.

God can easily draw creature from creature, dissolve connections which we take the most effectual method to render permanent, and shew us that we are prone to think of men above what we eventually find them to be. Proper reflection on this might prevent our deception and moderate sorrow. But while the mind is sanguine in its attachments, and hopes for the object desired, reflection is seldom used. Hence disappointment takes place of expectation, and the Man, in whom our delight was placed, and whom we supposed a lasting good, is removed

moved from us, and our hope is lost and our grief multiplied.

Hold all the ministers of God in proper respect, but idolize none: look to them as instruments, but not as God. Use the light they have to impart, and not only rejoice in it, but be guided by it to the holy hill of Zion. There you will no more need their instrumentality; "the Lamb that is in the
"midst of the throne shall feed you, and lead
"you to fountains of living water, and God will
"be your glory." There those shall rise to fall no more, who have fallen by the snares of Satan, the force of exertion, or the power of disorder. The hands and feet which have been long bound by grave cloaths shall be loosed; the tongue, now quiet in death, shall again, and for ever, engage in his praise, who changed the darkness of the grave into the marvelous light of immortality!

To effect this a great man and a prince once fell in Israel.—He fell, but is risen, and

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shall

shall fall no more. Hark ! He speaks comfort : " Fear not, I am he that liveth and " was dead, I am alive for ever more." His life is the churches security ; in Him we have infinitely more than we can loose—to Him let us look—on Him let us depend, and, in the exercise of submission, patience and faith, all the days of our appointed time, wait until our change come.

F I N I S.

To effect this a great man and a prince
once fell in Israel—He fell, but is risen, and
shall

